

2015 Eckhart Tolle In The Presence of A Great Mystery

[Speaker 1] (0:01 - 2:49:26)

Welcome to our afternoon together. Many of you have only just arrived here, and perhaps some of you are not yet completely here. There may be parts of you that are still arriving.

So let's wait for them to get here. The truth, of course, is it's very rare for a human being to be completely here. The usual state is to be peripherally here, just enough so that you don't bump into things, and the rest of your attention is taken up by what appears to be much more important than here, and that's past and future, and somewhere else.

And almost everybody believes unconsciously, because when you make it conscious, you see the fallacy of it. Everybody believes, almost everybody believes past and future to be more important than here and now. That's an implicit assumption.

That's how people lead their lives. If you ask them, maybe they won't admit. They say, well, no, but how do you live?

Do you live as if past and future matter more than this? As if you didn't know that this now is all there ever is, that your entire life unfolds within the space of now, that your life is never not now. Now, you may start thinking and say, is that true?

It would be hard to argue with that, very hard, that your life is never not now. You can remember the past, only now. You can think of the future, only now.

Whatever you think, do, feel, experience can only happen now. I don't believe the greatest philosopher could argue with that, but the mind is very clever. It may find reasons why this is not the case, but in any way, humans live not recognizing the truth of that.

The shift in consciousness that is happening on the planet is very closely connected with that realization because the shift in consciousness that is an absolute necessity on this planet now is not something that is going to happen. It's happening now in you at this very moment or not at all, and that doesn't make sense to the mind either. The shift in consciousness is not to do with improving your ability to think or adding more information to the store of information that each one of you already has, your knowledge.

If you wanted to improve yourself on that level, there are many universities you can go to to add to yourself in terms of knowledge, but that adding to is not the shift in consciousness. It is a continuation of the same consciousness that is the state of being completely identified with your thought processes, with the content of your mind, the content of your mind, which is thought. One thought after another.

Identification with the content of your mind leads to a sense of self, a sense of identity, a me that is based on thought activity, based on a mentally constructed story, and the emotions that accompany that mentally constructed story, which is the most fascinating story on the planet, which is the story of me, and all the identifications that go with that, the reactive patterns that go with that, all the knowledge, the opinions, the viewpoints, the achievements and the non-achievements, the successes and failures which make up the story of me, your sense of who you are, that begins with your name, to which many other things are then added, identifications, which are all thought forms. The child begins to say, this is my toy, which means there is a beginning identity, and humans have to go through that. The tragedy is if they get stuck in that limited content-based, thought-based sense of self or identity.

For a child, it is good to say this is my toy, not yours. It's mine, and in that statement, which is the arising of a thought form that is invested with a sense of self, there's the beginning of a mind-made me. It's the beginning of a story, because you're telling the story that this is mine.

The thought form is what matters, not the toy, because the thought form is invested with a sense of self. 20 years later, the toy becomes the BMW, mine. Same thing, same thought form.

It's not the car that matters. It's the thought form that has a sense of self in it that matters, and that's only one level possessions. You may graduate beyond that.

Most of you in this room have gone beyond that level. Otherwise, you wouldn't be here of identifying with material possessions. Occasionally, it may still happen, but surely you have gone beyond that, except perhaps that then you identify with the thought that you are somebody who has gone beyond material possessions, which is another little story.

It looks more advanced, so the identification with thought forms, the identification with thought as me becomes more and more subtle as you progress spiritually. You recognize certain very simple identifications, and then more subtle identifications come in. There's the identification with other people's opinions of you, which you adopt becomes a thought form.

What the world thinks of me, am I important or not important? That may shift. One day, the world may tell you you are important, and the next day, it changes its mind.

So many things come in to form a bundle of thoughts and identifications and patterns. That is your sense of who, that's who I, that's me. The mind-made sense of self.

And this is, I sometimes call it the old consciousness. That's been the dominant state of consciousness on the planet for as long as we can remember, recorded history and beyond that, far beyond that, to be identified with that very limited self. And one of the

first human beings to discover that cage, that trap, that dreadful limitation, and to see how much pain and suffering this delusion causes that all you are is a mental story, that identification with thought, to see how much suffering that sense of self causes to yourself, and if you cause suffering to yourself, you make others suffer.

One of the first human beings to see that was the person we now call the Buddha. 2,600 years ago, he saw the delusion of what he called self. That we could say is the self that we spell with a small s.

But if we now say there is a self with a big capital S, that's, we have to be very careful with statements like that, because very easily another concept forms in the mind with which one can identify. You then become somebody who believes in a greater self that can add something substantial to your sense of self. And most usefully, you can disagree with others who don't share that opinion or that viewpoint, which strengthens the self enormously.

If you can disagree with somebody, somebody who does not agree with your mental position, challenges it, questions it, and then you defend it. And an enormous amount of energy goes into the defense of mental positions, personally and collectively, warfare, collectively. They're defending collective mental positions, not a me, but an us against them.

We against them. On a personal level, it's me against all those who threaten me. An amazing state.

This is coming to an end now, but you don't need to believe that. We are here this afternoon because something else is arising or is being realized. We need to be very careful with words.

I often, I'd like to stop almost every other sentence and say, that's not quite it, it just points to it. So be careful with getting attached to a statement. No statement, statement is very rarely absolutely true.

They're all little pointers. And this afternoon, there's only one thing we ever talk about. What's that?

The flowering of human consciousness. Another pointer. What's that?

The mind will say, explain, give a definition, and then a definition comes. Then the mind says, okay, now define that. Or it adopts another mental position and say, this does not agree with the mental positions that I have formed in my head.

These are not my positions. Now, you may have noticed already that this afternoon does not work so well on the level of thought. It's not really a lecture.

It looks like it on the surface, but it isn't. It's not a workshop either. I don't know what it is.

If tonight you call somebody up and they ask you, what did he talk about? And if you can say, well, he talked about this and that and that and that, then you probably didn't get it. But if you say, well, I don't know, I can't, I don't really remember what he talked about.

It's more likely that then you got it. This is strange. This gathering here this afternoon is pointing to a dimension within you that is deeper than thought and deeper even than the flux of emotions, a dimension of consciousness within you.

The possibility of realizing that dimension within yourself, that realization is the flowering of consciousness and it is not, it has nothing to do with adding new concepts to the content of your mind. This afternoon does not work if you expect something to be added to you, but of course there is the unconscious belief that something needs to be added to me so that I can be complete and full and fulfilled and being completely myself. There is the unspoken, unconscious or semi-conscious belief that who or what I am is not yet enough and that is a walking entity that believes that.

That is one of the core beliefs of the mind-made sense of self. I am not yet enough. I need more to be fully and completely myself and that walking entity that needs more to be fully and completely itself will become frustrated this afternoon sitting here because it is not being fed more concepts or opinions, information, knowledge, interesting and fascinating ideas that it can add and then walk out a little bit expanded because you have added to the store of knowledge with which you can then identify the me, the story of me has expanded then a little bit. So it doesn't work like that. So if you cannot get beyond that entity with its very strong need for more, then you may not make it.

You may not be able to endure sitting here the whole afternoon because you will continuously be waiting for a statement that explains it all where suddenly it goes, click, now I know what enlightenment is. When is he going to say it? Come on.

And you may notice in yourself this enormously powerful need which is part of the conditioned mind made entity. This enormous need, there's nothing personal in that at all. Oh, that's a disappointment.

I thought it was my problem. This enormous need for the next moment where surely it's going to happen. And then what?

And you can see it in people's faces when they go about their daily business, the tension, the strain, because they need the next moment and they're saying, isn't it here yet? And this isn't, people live like that, it's normal. If you watch TV, a lot of what you see, how people, whatever you see, film, soap operas or whatever, or the news readers, they're all in that state of where's the next moment where surely things are going to be resolved.

So you may encounter frustration and when you find it, that's fine. Don't say, don't be frustrated. When you encounter frustration as you sit here, that's fine, you notice it, you see it for what it is.

That means you are not the frustration. That's a pattern that you then discover in yourself. And whatever you discover as a pattern is fine.

Because there it is, you see it. If you don't see it, you are it. And then you become fidgety and then finally you will jump up and run out of the room.

I don't want to discourage anybody from visiting the bathroom, but I mustn't get up, otherwise people will think that I am identified with it. Yes. Now, we are pointing here to a deeper dimension of consciousness within yourself where the need, that deep seated need for the next moment, which is very closely related, really one with the enormous needs that people have for needing to add more to me to make me complete, which is ultimately a delusion because you never get there.

We are here to go beyond that. And as I speak, that dimension may arise in you where the need for the next moment suddenly falls away. And you don't go to sleep.

If you go to sleep, that's fine too. But it is an enormous thing when you suddenly, you're able to simply be in that beautiful state of relaxed, alert presence and perceive whatever it is that you're perceiving without the need for more. Something now arises in you that is not conditioned.

We could say, but be careful with any word. They're only, all words are pointers, no more. We could say what is arising is the unconditioned dimension of consciousness.

Consciousness, sometimes called awareness. So the shift in consciousness that is happening on the planet in you, otherwise it's not happening, is something that you may not even have been aware of that shift because it was still so much identification with thinking and from the point of view of thinking, nothing much is happening here. And this shift is the shift and it is an enormous, incredible transformation in a human being.

When that happens, it is a shift from being based in thought to being based in awareness. It is the shift from being dominated in the grip of thinking, the continuous stream of thinking and self-identification with thinking to what I sometimes call consciousness without thought. Now, thought will jump in now and make that into a problem and into something to be achieved.

How? Through more future. Okay, that sounds great, how do I get there?

That dimension of consciousness is already fully developed in you underneath the stream of thinking. That's why you can't get there. If something is already fully here, you can't get there.

That could only take you away from it. So what a little hint before I continue that some of you may find very useful as you sit here, there are two dimensions one could say to this talk, the words and the spaces between the words. Usually an audience, when an audience comes to listen to a lecture or a talk, all they are interested in is the words, the concepts, the thoughts, which they can add to their mind, the content of their mind, the content of me.

It is rare, very rare for an audience, a listener to be conscious not only of the words which in you exist as thoughts, they go into your ears, become little nerve impulses, are then decoded and become a thought, that's on one level. On another level, the entire talk is happening within you to be conscious not only of the words, but of the ground that underlies the arising, the coming and going of words. Now in you, what is auditory perception becomes thought.

If you become conscious of, which all that that means is notice, this makes it more simple. If you notice not only the words, but the space or stillness between the words, which is there, usually ignored, then sitting here, can be a very powerful transformation within you. Why?

The mind wants to understand why, so will satisfy up to a point, the mind, only up to a point. Because if you become aware of the silent spaces, the ground, like the canvas, the space or the silence, the stillness, the gaps is where the canvas, so to speak, shines through. There's the words and there's the background.

The words are the foreground. Awareness of the background does something amazing inside you. Awareness of the foreground, all that it does, all that does is create new thoughts because that's the foreground, the words becoming thoughts.

And there's the mind grasping at each new one. And if you're sitting here only interested in the foreground, you're here with a tension in your head a little bit. And the tension implies, what's the next thing then?

Okay, go on. Oh, and now consciousness of the background, what happens inside you through the simple act of noticing the space or the stillness or the gaps? There's nothing much there.

Thought says, there's nothing there. What am I noticing? Nothing.

From the point of view of the mind, this is true. But every moment that you notice that little space, the underlying space, that is a moment of space inside you. And that is an amazing thing when space arises inside you.

What is that? What does that mean? The mind says, space arises.

It is a moment of pure consciousness with nothing in it except awareness. A space of

pure awareness, I've already said too much, just unconditioned. I've recently come to call that space consciousness.

This is not a term from science fiction. We're talking about inner space. The one thing that in your lifetime here, any achievement, no matter what you achieve, if you are poor and deprived and ultimately have not flowered, if you have not found space within yourself, and then all that there was in your life, all that there is in your life is things.

Every thought is a thing. Then you are trapped in a world of things, both external things, and you know what that is like. So much going on, objects, situations, you have to deal with, and the next thing, and another thing that absorbs your attention.

A life dominated by things happening. What's the next thing? And then the inner things, one thought after another, and identified with each arising thought becomes a part of the problematic me, completely dominated by, we could call that object consciousness, objects everywhere.

And when people interact with each other, superficial interactions, relationships, close relationships, families, at work, every interaction is dominated by object consciousness. Something is very important here, and it's not the relationship, it's something that we need to get out of it, something we need to get to, some other point. It's not this moment, it's the next moment, that is always goes part of object consciousness.

What's the next object that matters? No space. No space also, by the way, means no love, because you are trapped in forms, form identities.

Every form reduces you, every form that you identify with reduces you to that form, every thought, and the bundle of thoughts, the me, that's the human condition. To be trapped in object consciousness, not knowing the freedom that is there, waiting underneath it as the vast spaciousness that is within you, that is the unconditioned consciousness itself, where you go beyond a purely personal sense of self. And the amazing thing is, that is so close to you, that you could never get there if you create a distance by believing that something will enable you to get there.

That is the danger that is built into every technique. Some techniques are very good. They are there to bring about space consciousness, but the person practicing the technique will have put the technique between him or herself and the space, and to create it a little bit of future.

So as you sit here, simply to be aware, not just of the words, but also of the underlying space or the gaps, you could call it, between words. And in every moment when you notice that, like now, and now, and now, there you have simple intelligence, and you can perceive this room, the body sitting on a chair, listen to the words, this perception happens, but you're perceiving it through the stillness that is there in between the

words. You're no longer perceiving through the conditioned mind that labels every perception, compares it to something, or already projects itself forward to the next moment.

Well, there's going to be something that is more complete than this. And this is an amazing, if this is all, if you have only moments here, as you sit here, of perception through stillness or awareness, in which that which is perceived is not labeled mentally by calling it something, comparing it to something, putting some mental, just, that is an amazing thing. If you can then walk out of here, perhaps in the break, and take a cup of tea or coffee from someone, and while he or she gives it to you, your hand reaches out for the coffee or tea, and within that space of taking this coffee and lifting it, it's happening without mental commentary.

Wow, it's possible that the mind then will come in and say, oh, it's happening without mental commentary. That's okay. Afterwards, it comes in sometimes, but it is an amazing thing.

And from the point of view of the mind-made self, this is not significant at all, because it always says, okay, and yeah, okay, I got that now, what's next? Because the mind-made self is based on what's next and what, and that does not add anything to it. But that is the most amazing thing if, and this is only a tiny, it may arise initially, and many of you, it's arising already, you may not even know it fully, that already in your life, there are spaces.

And I'm absolutely sure that in many of those spaces are already arising, and you may not even have fully known this. You may only have noticed it as occasionally peace in your life as you go about your daily business, a space of peace. You may only have noticed it as inner peace in the midst of doing something perhaps, not beyond that and not perhaps recognized it as the arising of unconditioned consciousness within you.

Thousands and thousands of years of collective human conditioning subsiding as that space arises. And then you are looking at a cup of coffee or a flower or the sea, or you go from here, walk three, four steps down the stairs, staircase, in a state of simple, alert presence. That is an amazing thing, way to live.

What does it, how does that change my life? Says the little me. And above all, how does that solve my problems?

Don't I need to solve my problems first before I can allow myself to explore this dimension of consciousness? Or don't we need to tackle all the problems that are out there in the world, not all the enormous amount of suffering that is on the planet? Don't we need to sort that out first before we can allow ourself the luxury of transformation of human consciousness?

The mind asks. It may be a legitimate question, of course. So much suffering, yes, in oneself and in the world, but what comes first?

Can you tackle human suffering without going to the cause, the root cause of human suffering? Self-inflicted, humans inflicting it on themselves, each other and themselves, so ultimately self-inflicted by humanity on itself, as you saw the warfare, that is human history. Why is all that, where does that madness come from?

Why this need, this seemingly, this inability or unwillingness to live together peacefully? Why can't they do it? Why can't we do it?

What is it that impels humans to violence, not just the obvious violence out there that we see in the world, but also violence in relationships that may not even be physical violence, the violence at work, the fighting battles for a little bit of power, a little bit more position, more power, a little bit more money, a little more right than you, where does that come from, that self-inflicted suffering? It comes from not knowing yourself beyond the needy little entity that is the mind-identified me with its story, which needs, not only does it need more, it also needs conflict.

That's an amazing realization, that there is something in me that needs conflict to keep it going. Why is that? What is the mind-identified self that needs conflict?

Why does it need, look at a simple thing like the need to be right, which is a great source of conflict in relationships. If you look, a lot of conflict in relationships is based on the need to assert my position as right, me to be right, which implies I need you to be wrong. And an enormous amount of emotional force goes into defending one's mental position and proving that I am right and you are wrong.

This is one of the ways in which the mind-made me strengthens itself. Because if I can be right, I have added a little bit to my sense of self. I have diminished yours, it's all delusion, but it works, it's on the level of delusion, of course.

I have diminished your sense of self and I have added something to my sense of self. I am right, I have identified with a mental position and then asserted the position as me. And in some cases, it goes as far as physical violence that need to be right.

Collective entities need to be right too. We are right, our belief structure, which is not recognized as a belief structure, it's called the truth, it's not recognized as a story, it's called this is how it is. And so we are in possession of the truth, our interpretation is not recognized as an interpretation.

We, this is the truth, we are absolutely right, you are absolutely wrong. So we create an enemy and that's enormously satisfying to the mind-made self. You can see how satisfying it is inside you when you can be right.

And so finally, perhaps you've even triumphed and you've shown the whole world that you are right. Sometimes the mind-made me does that by, let's say there's a committee meeting or something and one person gets up and shouts his or her point of view and before anybody has a chance to question it, they walk out of the room. Just say, you are all totally wrong.

This is how it is and then quickly walk out before anybody can challenge it. And then you walk and then feel enormously enhanced in your sense of self and then it wears off. So then it has a need for enemies, the mind-made self, because it's a sense of the story of me is defined through those things that impinge upon me, that those things that are problematic.

This is how we all know people who is, where you would say, who would they be without their problems? I'm sure you've met one or two, but of course the question really, some have it more strongly than others. But everybody's sense of mind-made self, a lot of the story of me is the problems of me that go into my sense of identity.

And in many human beings, if you removed the problems, I'm in conflict with this situation and that's, and not much would be left of their sense of identity. With, if you remove the conflict out of the mentally constructed story, the story comes to collapses. What's not much left without my enemies, without my ex-wife and ex-husband and whatever things without the belief that the world has treated me unfairly, which surely is the truth, without the belief that I didn't make it, something prevented me.

So there is a need in the structure of the mind to be in opposition with something or someone. This is the mind-made self is looking for the next thing to be in opposition with, a human being or a situation or a place. Anything will do because, and that is one of the mind patterns that is very, very frequent, very common mind pattern when you are totally identified with the self is complaining about something or someone in the head.

If you're very alert, you can catch yourself complaining a lot of the time and looking for the next thing to complain about. Where's the stain in the carpet? There, that shouldn't be there.

Why didn't they remove that? They should have done something about it a long time ago. Shouldn't they?

Don't you agree? Oh, yes, yes. It's dreadful.

They are just awful. Yes, of course. Every time you complain, you've made something or someone wrong.

A situation, a person, a place, the weather. And when you make something or someone wrong, the fiction of me, the mind-made me, grows a little bit stronger. So every little

complaint in the head that you have about a person, a situation or my life, my what happened to me, is satisfying to the mind-made self because at least now you think you know a little bit more strongly who you are.

Your sense of self has become a little bit enhanced through complaining. So some people have that pattern so strongly that their very identity is a complaining one. Me, what they did to me.

Me, life, what life did to me. Oh, let me tell you about it. And so to discover that pattern is liberating.

What does it mean to discover it? It simply means to see it. Oh, oh, okay.

There it goes again. That means you're no longer trapped in it. And that is another instance where when you see something like that, that was a habitual pattern in yourself, that you had identified with completely, when you see it, that also is one way in which the unconditioned consciousness is arising in you.

Because that in you that recognizes, that sees a pattern is free, is not part of the pattern. And the seeing doesn't need to label it. You simply see it.

Any inner pattern that's been habitual in you that was part of your sense of self, you see it internally. You recognize it. Oh.

And perhaps the next time the complainer comes as you walk out of here, and suddenly you see it. Oh, okay. There it was again.

Something is arising that is not part of that. And that is also the unconditioned. That is very similar to you noticing the gap between words here.

That is another way in which that dimension is arising. And so you are becoming free of thousands of years of collective mental conditioning that has created unbelievable suffering on this planet. A nightmare of suffering on this planet.

Simply because human beings have been completely trapped in a narrow, personalized, collective or personal, personalized sense of self, me, form totally identified with mental formations as a me. Human beings have been completely trapped in a narrow, personalized, collective or personal, personalized sense of self, me, form totally identified with mental formations as a me. Complete absence of space.

No space. Therefore, no love, because love arises out of the unconditioned, not through identification with a form as a me. The me form in the head, of course, needs other humans to add to it as a thought forms to enhance my sense of self.

Maybe, okay, you are the ideal person. You meet someone. And very often when there's a strong attraction, it means that this person is ideally enhancing my sense of self.

I feel more myself when I'm with you. You are here to fulfill me. And we are going to sign a contract that you are going to fulfill me for the rest of my life.

And I'll get very angry if you don't. And it usually happens. The anger comes.

The anger comes and the frustration comes because nothing in this world can live up to the expectations that you have as a mind-made little self with its story that's as yet incomplete. Nothing in this world can live up to those expectations because the story-based me says, okay, do something. Make me complete.

It's looking for places, situations, conditions, people. And sooner or later, and usually sooner, frustration sets in. It's not living up to expectations.

It's not at every retreat, we have some people who get extremely unhappy because their accommodation does not live up to expectation. I hadn't booked, I had booked a better room. I'm not saying you can't go to the office and say you made a mistake, I think.

I'm in a shed and I booked the best. Okay, we made a mistake. Or they say, no, well, nothing we can do about it now.

The world let me down again. And that's the strange thing. And you may have noticed the world lets you down a lot.

That includes people. And then the little me comes up with strange theories and interpretations. The story becomes very twisted.

And it says, I'm not trusting anybody anymore because they've all let me down. That's how they are. They're all like that.

They talk about spiritual, but even the spiritual people let me down. And the story then gets incorporated into the story. And that is a little bit satisfying at least.

The world lets you down, but then the story that you form out of that gives you a little bit of self-enhancement because obviously you are right and increasingly the entire world is wrong. That's, you can feel inflated in that way. It can go to the, it can go the borderline between what we call sanity and insanity is not clearly defined.

And when you look at what is usually called insanity, and then you see most of it is just a little bit more pronounced versions of what is normal. You can see it more clearly. Oh.

Oh. And we call a person insane, just a little bit more of identification with that. Identification with a story, complete absence of space.

Oh. So that a dreadful fate going through life and never realizing the most what is both the most simple and the most profound thing in a person's existence, which goes beyond the person. Never realizing that's something of such simplicity, which is knowing

yourself, not as that which arises in your consciousness, in consciousness as objects, thoughts, sense perceptions, situations, events, emotions, knowing yourself, not as that which arises, but as the space in which all those things that make up your life, which ultimately is not your life, but only your life situation, all those things that make up your life, that conventionally you would identify with as my life, a dreadful limiting thing, those things that arise, come and go, knowing all those things ultimately not to be who you are and knowing yourself to be not that which arises in consciousness, but consciousness itself. As you sit here, what does that mean? What arises here, words, thoughts, sense perceptions, they come and go.

Underlying it, there's a space of awareness without which nothing would arise. If you were not aware, there would not be this room. They would, it all comes to life in your awareness and simply noticing the space, which is the inner space of no thought.

Oh, somebody said, truly, I tell you, unless you become as little children, you cannot enter the kingdom of heaven. Now, to know what he meant, you have to look at a little child and how a little child perceives the world and perceives you, one year old, one and a half, before the entire structure of the conceptualized mind, including the conceptualized me, before all that begins to come into operation. There is a time in a child's life when they perceive the universe through unconditioned consciousness and there's an innocence and a clarity and a love that flows through their eyes.

And you can see it when you are very alert and you watch a child and a joy, he or she looks at you and you look into the child's eyes and it's liberating because you are not being judged by the mind. There is a pure awareness looking. And with that pure awareness always comes a very subtle joy, which is a simple joy of aliveness itself.

It has nothing to do with your life situation. And the child has that for a brief moment as awareness grows before the mind takes over. Then we go through identification with mind, the story of me.

We begin to suffer, life gets difficult, heavy and serious. It's a serious business, this life, very serious. You better take it seriously too.

And you carry a burden of yourself. The conceptualized self becomes the burden. And then there's the possibility of realizing who you are beyond that.

And then you encounter the childlike state again. It's the same and not the same. In one way, it is the same openness, space of awareness.

And yet, if you have been through the dimension of thought and you've come out the other end, so to speak, which we all have, which humanity has now, there is an added dimension of depth to that awareness that is not yet there in the child. And yet, it's very similar to that state. Innocent perception, innocent, open perception.

The ability, and this is essential, the ability to look. And now I'm using look in a wider sense than just referring to visual perception. I'm using look as almost an analogy for something deeper, which is the ability to hold in awareness whatever arises, the ability, one could say, to give attention to whatever arises in this moment, to meet everything that comes into the space of now with that innocent looking, which begins with looking at a flower without labeling it and thus realizing how alive that really is, that you don't really know what it is, that it remains a mystery, that it has a depth to it that you didn't know about it before because you thought you knew what it is when you gave it a name.

And so, to look at a flower in that way where you suddenly know its sacredness and its beauty so deeply as not being separate from who you are, and then to look at another human being in that way. In other words, to meet things and people through that inner dimension of space, which is also unconditioned intelligence itself, in which it appears that you don't know anything, and yet a far deeper intelligence than the conceptualized mind is suddenly flowing through you. And then to meet a problem, a challenging situation, not so much a problem because all problems exist in the head, or there is really a situation that may be challenging, to meet any life challenge, not a story in the head, but an actual challenge which can only be here now, to meet any challenge in that state of clear, aware, alert presence.

And to simply look at it within that alert spaciousness, that means an intelligence far greater than the conditioned mind with all the things that it has learned can now come in and deal with the situation. Some people have encountered that when they were faced with life or death situations, and they had never heard any spiritual teaching like that, say simply, suddenly the mind stopped and they were able to confront the situation in that state of complete alert presence. And they just looked.

Whenever there's a true emergency, the mind is far too slow and it doesn't have enough intelligence to deal with it. So it sometimes happens that the mind steps aside because you want to survive, the mind steps aside and the unconditioned consciousness comes through in that moment when there's a life-threatening crisis. And then you become far greater and deeper and more intelligent than you thought you were because it wasn't you.

You stepped aside, you as the mind made me stepped aside. And then that came through and out of that action sometimes comes and you find yourself doing without premeditated, saying, okay, now I need to run over there, jump into the water and pull this man out of the water, but it might be cold. Should I or shouldn't I?

No, none of this happens. You're just like a bird sitting on a branch. The bird, there are no thought processes involved.

In animals, they are beautiful expressions of consciousness but they're not thinking. Should I or shouldn't I jump off this branch now? It could be dangerous.

Let me think about it. Now, when you look at a bird, you will notice strange movements, the typical bird movements. Every animal has its own way of being in the world.

And the bird is, as all animals are extremely good at looking, there's an intelligence in an animal that operates beautifully, that has become obstructed in humans. Animal is limited, yes, through its form, it has certain limitations, but it lives in greater harmony with the totality because it is a more perfect expression of the totality than humans are. So the bird is sitting on a branch and it looks, and to a human observer, it might appear as if the bird were thinking about what to do next.

But it's not, it's simply looking. Or the cat, now, due to the limitations of animals, a cat cannot help feeling desirous of eating the bird. The cat cannot go beyond that condition pattern.

And yet, within the limitations of its form, it operates beautifully. The cat, when a cat also looks, whenever a cat comes into a new place, comes around a corner or up a hill, and then the cat doesn't just move on, it stops and it looks. And then at some point, movement happens.

No premeditation, it simply happens. And usually they do the right thing. And all, you can, anywhere in nature, you can observe how things function, how beings function without thought, beautifully.

Now, we as humans can learn from that realm of functioning as pure expressions of consciousness, but we cannot go back to the pre-thought stage, although we try sometimes very hard. We try very hard through all kinds of things that get us out of our minds that we can't stand anymore with its heaviness and its problems. Give me another drink.

Oh, I feel a little better now. I'm not thinking that much. I can't even remember my problems.

And then another one. Oh, that feels good. And so you are leaving the problematic evolutionary stage level that we call thinking, but you're not moving beyond thinking.

You're falling below thinking. And even that is liberating from pain. It liberates you a little bit from the dreadful pain of thinking.

I've identified with thinking. And then one more drink, and finally you drop off the chair, you fall off. So you have successfully left the thinking realm but you've moved into pre-thought and unconsciousness.

And you're now on your way towards the vegetable realm. And if you become even more unconscious, you will move to the mineral realm, which also have some consciousness. It's beautiful for minerals to be minerals.

They are not in a world of problems. Minerals are fine, but we are not moving back there. It is the destiny of humans to step beyond thought.

And it doesn't mean that they're not going to think anymore. From then on, thought operates quite beautifully when it's needed because thought has become free of self. It has become simply functional and it's a beautiful function.

It's become free of claiming to be someone, to a me. So where does that leave me? Who am I if I'm not that?

A pattern arises in you, for example, complaining, needing to be right, whatever the pattern is, and you see it. Look, you look at it. Before, you thought you were that pattern.

You didn't know it was a pattern. It was the problematic me. Now you see it as a pattern.

It loses its sense of self. And you are the space within which that is seen. You are that which sees it.

The awareness that sees the patterns. So the story continues of me until it comes to an end, which it does, sooner or later. But while it continues, yes, it's still there.

My past is still there. And yet you even honor it, but you are not seeking yourself in it anymore. This is the form as which you appeared or continue to appear for a little while in this world of form.

And yet you know yourself to be the consciousness that underlies all forms as that which sees, the aware presence. As you sit here, you listen to the words. You are that which listens.

Not what you're listening to, the listening. You are the listener or the listening. When you see, you are not that which you see.

You are the seeing, that which sees, not that which is seen. And that means self-realization beyond the little self that was conditioned. And even when you think, you are not looking for yourself in the thoughts as identified with each little thought.

You are that in which thinking happens, the space in which it happens. And that's a wonderful choice. Freedom, ultimately, freedom from form, freedom from the world, because the world is the world of forms.

And every form has a limited lifespan. It's amazing how quickly forms go. Everything in your life, every experience, every situation, it's here one day and the next day it's gone.

Even this morning, breakfast somewhere, where is that now? It's disappeared, the experience is already gone. You arrived here, you were looking forward to coming here, now you're here, but you're on the express train of time which operates on the surface of

things, not in the depths of consciousness.

But on the surface of things in the world of form, time seems to be the dominant force. And it seems that you can't get out of that express train. It pulls you along.

And now you're sitting here and before you know it, the conference is past, it's gone. Oh, that was nice, we had a nice session. You can hang on then to a thought form.

And even that, eventually forget about the conference. And then you have a photo, that was the conference. And then the photo fades, and then you can't, what was that, there are few forms here.

They must be people, but I can't. It's amazing how quickly time dissolves things. And frightening to the mind itself that wants to hang on to something permanent.

Surely there must be something permanent that I can hang on to. No, and so that's why everybody lives in fear. Because deep down, everybody knows it's not going to last.

It's not going to last. I'm looking for something that's going to last. That is a sense of truly being being, of being rooted in life, of being impermanent, a sense of permanency, of, ah, at home.

I want to find home, I want to be at home. Let people live their life. They're never feeling at home.

I haven't arrived yet, wait. And you can't in the world of form. It is not in the nature of the world of form to satisfy you if you're looking for yourself.

That's why it's so frustrating, this world. And that's why you've all seen how, when you finally find the ideal form that you thought would complete you, which might be a situation or a person or a place, it didn't quite live up to expectations. Something came in there that spoiled it all again.

And that's how it is. Every form is already being consumed. That's why a poet wants to compare time to a fire, and it's burning you up.

And that's beautiful, to see how impermanent all the forms are in this life. To the little egoic entity, it is dreadful. Now, why is it liberating to see it, to see that the story of me will end, will finally become the dash between my date of birth and my date of death on my gravestone?

It will become reduced to a one-inch dash. And it mattered so much. It was so serious, my achievements, my successes, my failures, what people did to me and what I didn't achieve.

And it was so important. And then the soap bubble pops, and sometimes very suddenly,

and that's usually regarded as the most dreadful thing. But death is something very strange.

What is death? A form dissolves. Where there was something, suddenly there's nothing.

And it could be the death of a person, or it could be the death of something that was important to me, a thought form, something I had identified with as me. It could be a whole way in which I had interpreted the universe. I had sorted it all out in my mind.

I knew exactly where things fitted in where. My little universe was my philosophy of life. And suddenly, death comes and goes whoop, whoop.

But my explanations don't make sense anymore. And that's what death can do. It removes form, not only from out here, it can also remove form inside you as thought forms.

That can be very painful, but it can also be an incredible spiritual opening into formlessness. Because what's left when a form dissolves, and this is why every death is sacred, whether it is the death of a person, or if you have even said, some of you may have sat with an animal that died, and even death of plants. There's always the dimension of the sacred that comes into this world through death.

And I'm not denying that death is also sad on the level of form, that tears may happen when a form dissolves. And yet, whenever a form dissolves, there is suddenly that space that is beyond form. It's like a little opening of space appearing in the fabric of existence that before was so neatly arranged, my house, my living room, every item of furniture was in its place.

And one day I come home and it's collapsed. Where there was a house, there's an empty space. That's a form of death too.

And when it's not resisted through running away internally into future, into some thoughts, some new thoughts, to explain it all, when my explanations, okay, there must be some explanation. Just be with it. Surrender to the factor of death, no matter in what form it comes, because it'll come.

It comes all the time in one form or another. How can you be in this world without encountering death? And is death the dreadful thing that it's made out to be on one level?

Yes, it is very sad. There is pain, perhaps emotional pain. But if you are in touch with who you are beyond thought, you will encounter the strange phenomenon of sensing peace underneath the emotion, which may be pain.

So in any kind of death, a form dissolves. And for a moment, there's an opening into the

formless, the unconditioned consciousness, which is sacred, shines through. But you need to allow it internally.

When we are all conditioned into believing that it is the most dreadful thing and a terrible injustice, that there should be such a thing as death, the fact is, there is. And so ancient cultures that were still in touch, where people were not so completely absorbed in thought, they could sense the sacredness of death. And there are always signs of respect whenever a person dies.

In more ancient cultures, people would feel very reverent suddenly. They might have hated that person who suddenly died. And yet the moment this person dies, they show great respect.

They take off their hat, make the sign of the cross, and are very quiet and whisper, as if in the presence of something, some great mystery, which is the truth. They are in the presence of a great mystery. Okay.

But it's not hidden as it is in Western civilization. Death is denied that no dead body must ever be seen unless you're a close relative. Don't look at death.

In ancient cultures, you see the dead body. So welcoming death when it comes into your life as an opening into the formless one life, one consciousness, which is, as you sit here, we are all dying. We are dying to a false sense of self.

And it's beautiful. That's a beautiful death. You've probably died quite a bit already.

To be capable of sitting here and embracing that death of that self voluntarily, you must already have died perhaps a few times, so to speak. And that was painful because there was still resistance. You suffered, otherwise you wouldn't be here.

Suffering is another way. If you want to avoid spiritual teachings and omega conferences and retreats, then eventually suffering will work also for you. It may take a little longer.

The only thing with spiritual teaching is it speeds things up. If you're ready. You may not have noticed that we are talking only about one thing all the time.

Space, whether it's through death, whether it's through becoming aware of space space during this talk, perception, looking without the conditioned mind. It's only a habit, a deep seated habit of labeling everything. So all we are doing, we're going to move our bodies in a little while.

The secret of this transformation is not so much to make it happen, but to allow it to happen. Because if you think that you have to make it happen, that can easily become another problem. And the fallacy of believing that you need to achieve a particular state, which is very widespread in spiritual circles.

I need to achieve a stage. It's called enlightenment. That's why I'm here because I want to achieve that state.

The truth is you've achieved it already. It's the unconditioned that is already there underneath the conditioned. So how do I fully know that?

I don't, why believe the speaker when he says you are enlightened already. You can add that to the content of your mind. How do you truly know it beyond believing?

And the key to that is, and this is a very powerful portal into space, inner space, the most powerful. We are going deeply into that for the rest of this afternoon, deeper and deeper into that space. And that powerful portal is simply called to allow what is now.

Because what is and now are inseparable. So I don't even need to say now. To allow what is to be as it is.

Because it already is. That is the most powerful opening, voluntary opening. Death is an involuntary opening.

To allow is a voluntary opening. To allow internally this moment to be as it is. The form that this moment takes, which changes all the time.

And a lot of the time, people don't want the form that this moment takes. They want another moment. Not this, I want that.

And when they get to that, they don't want that. Because the mind structure always wants the next and more. Allow this moment internally to be as it is.

And you will notice enormous power comes with that which the ego, egoic little self tells you. You will become powerless if you don't fight anymore. But you become empowered.

And space is that which arises. Whenever you allow this moment to be, no matter what form it takes, because there's only one moment ever, which is this one. The form it takes changes.

The moment doesn't change. It's a fallacy to believe that many more moments happen in your life. There's only ever this moment.

Can't get out of this moment. But the form changes. There's the space of now, which is the space of consciousness, which is you.

The form changes. And usually people resent the form it takes. It's not quite right yet.

This isn't what I wanted. So there's an internal no to the form that this moment takes which keeps the little of me going. But it's the story of no.

The no keeps the story very much alive of me. If I'm not fighting anymore, then the story

will dissolve. Who am I without?

You bring a yes to now. With that, suddenly there is space around what happens. This is only a way of putting it.

And that's an inner space, spaciousness. So here's that annoying little thing happening again. And instead of the usual reaction, there's simply the recognition that you cannot argue with what is.

You can, but it's called suffering. And then you, internally, you become aligned with whatever form this moment takes. Instead of reacting to the form that this moment takes, which strengthens your own form identity, the illusion of me.

The reaction keeps it going. Ah, ah, ah, ah, ah, ah, ah, ah. Whatever the reaction is.

Complaint, ah, ah, ah, ah, ah. And so you bring a yes to now, uncompromising, because it is. Otherwise, you're accusing the universe of not doing a good job.

You say, I could do better. This isn't how things should be. This isn't how life should, but it is.

Now, don't mistake a mental interpretation of what is for what you need to allow. Now, this is very important because otherwise, you might think that, let's say, you lost your money on the stock market. There may be one or two here who experienced the dark night of the soul.

So, and that's good. It all makes sense. You lost 80% of your money, okay.

And 80% of your sense of self, perhaps that was part of what you possessed is also dissolved. And now, what is it that you allow? Do you allow the story that, okay, I worked for nothing.

I saved for the past 30 years. I've been working for nothing. I've had three marriages.

They failed. Now I failed at this. My business empire has also collapsed.

I've, it's all been quite pointless. And it's too late now to start anything new. What could I possibly do now?

So life has dealt me a dreadful blow. This is called a story of me. And as such, it's satisfying, even if it's an unpleasant story, at least it tells me who I think I am.

I still have an identity and I keep telling myself, my story of me. You want to listen to me? Listen what happened to me.

Dreadful. And so that's not when I say allow what is, we're not talking about allowing some fiction in your head because that isn't, it's a story. It's a thought movement.

It's much more simple, allowing what is to be. Allowing what is to be refers to is. This moment, which in the case of the person who lost his or her money on the stock market means standing at a bus stop, waiting to catch a bus, breathing, looking around at the sky, the trees, the aliveness in your body, other people walking past.

Then the bus comes, getting in, paying your fare, sitting down, watching. And there's an alertness and there's a beauty. You're watching the dance of life going on all around you.

You know at the back of your mind that you're going to visit your attorney to file for bankruptcy, but that's the story. Every moment you have a choice. It's not that you forget what this trip is about, but what is it that dominates your consciousness?

Is your consciousness being absorbed by your story or is your consciousness present? Are you totally absorbed in the conditioned consciousness or are you present here as an aware, a space of awareness, which is who you are beyond form? So another way of putting it is, are you here as the form only or are you here as the formless one consciousness honoring, yes, honoring the form that you are while you are in that form.

That's why you're going to see your attorney. So you honor it and then you see your attorney and then you shake hands and you look into his eyes. There's just, and you sit down and you breathe and then you sign a few papers and then you look for somewhere to live.

You pick up the phone and then you sit in a little room on a, not as comfortable as before and you're just present with what is. And occasionally the story will want to come in and get hold of you again. And occasionally you get lost in it again.

Now, the amazing thing is the more you are out of the story, the more intelligence begins to operate in your life that it even affects the story on the level of story. So the likelihood that something that is pointing towards harmony, something that fits into your needs at this moment will come in is far greater when you're out of the story than when you're in the story. And perhaps trying to look for a solution from within the story where you are an unhappy, failed entity trying to become a happy, successful entity, that's hard work and it may not work at all.

And if you get happy, you won't be happy for long as just that entity. But if you can step out of the story as much as possible and be the aware presence, you'll be amazed how much intelligence comes into your life to support you, not just from within by finding yourself suddenly doing the right thing. You do something and it just happens.

You suddenly have an idea. It may even come as a thought. Oh, that's what I'm going to do.

And then you go and do it. Or you're walking through a park, not with the burden of the story of me, but as an alert, aware presence. And suddenly you run into somebody and

he offers you a job and you just lost your last job and you lost your money.

And so synchronistic events, coincidences come very often, almost one could say miracles come into your life when you access the unconditioned consciousness. And when you don't access it, you are very limited. Life is still flowing through a little bit, but it can't flow through a tightly tied knot, which is the egoic me entity, which is, it's a state of contraction.

And so nothing can flow, not only the energy in your body, the entire intelligence of the universe cannot fully express itself through that knot. So an amazing power operates in your life when you access that, which is so simple. So it's essential not to get your life, have your life absorbed by the story of me, which is thoughts.

It's another way of putting, not to be absorbed, all your attention being devoured by thought, to step out of that, step out of the story as much as possible into the space of now, and then become friendly with the space of now instead of antagonistic towards now. Become friendly with whatever appears in the space of now. That great power lies in that when you no longer deny internally whatever appears, even if it is death, because sometimes death will appear in the space of now.

Whatever appears in the space of now, you become friendly with it. Whatever, because it is. If you talk to physicists, you will see that they tell you there's ultimately what we perceive as separate beings, objects, things.

They're all interconnected. There's a vast, the entire universe is one interconnected whole. Everything is part of everything else.

It's only on the surface of our sense perceptions where we see everything is separate. The chair you are sitting on, your body, the flower, all a web of interconnectedness. The entire universe is one being, one could say.

That means nothing that happens is a separate event. It's only appears to be a separate event. And it appears to the mind as if this should not be happening, at least not to me.

So when you look at events through the conditioned me entity, you will have a personalized and reactive relationship to whatever happens. And that's very problematic. You have a person that's complaining that this shouldn't be, and you would know.

Very personal, everything becomes a personal insult almost to you, to your story. How dare you say that to me? How dare he say, how dare he not call me back?

How just, he didn't call. He let me down. Three times he let me down, he didn't come.

Are you going again to meet him? No. Keep the story out of it and stay with the simple

facts.

Nobody lets you down. They either gave you the money or they didn't. They either came or they didn't turn up.

That's how it was. And if they didn't turn up, that's how it was meant to be because every event is connected to the whole. Everything that is, is an expression of the whole.

So there is an inevitability to whatever happens because if everything is connected, nothing that is could be otherwise. And that's strange. And then the mind says, no, I don't agree with that because there's so many dreadful things.

Yes, of course. They're created by the unconscious human mind, most of them. But even there, you're not going to solve the problems of the universe through resentment or anger.

This is how it is. And then intelligence operates. And very often what is, changes.

And even non-disharmonious conditions change. But first they are allowed. There's the space with which they are being perceived.

You look, the power that lies in looking at a situation, just looking. And then intelligence operates from within and without. Miraculous.

So that's why we are here, to move into that space or rather to know ourselves as that space. So simple. And not reducing all there is, which is now, to a means to an end.

The end is the mentally projected future. And every human being becomes a means to an end. If you reduce this moment to a means to an end, the only place where you can meet another human being is in this moment.

So whatever appears in this moment then becomes a stepping stone to where you want to get through this person. Maybe he or she will enable you to get there. So it becomes a, it's being used.

The other human being is being reduced and used. And that's nothing personal in that. It's the collective conditioning of the human mind.

And then you slip into roles because part of the story of me is that you're through identifying with the thought forms that make up the story, you fall into a role that you play that is an essential aspect of being identified with a story because the story is that you identify with and it becomes also your role that you play in the world to yourself and when you relate to others. Whatever your function is can become the role that you play. Whatever relationships you are, you are then, you may be a successful role or a failure role or different roles put together.

You're a mother and you're a working mother or you're a divorced single parent or you're, and then many other things go into the role that things you identify with. Your function, it's dreadful when a function becomes, you identify with a function, a temporary function in this world and it becomes the role that you play which could be the CEO of a big corporation. If you get trapped in that, that's just as dreadful as getting trapped in a role of being a person who sweeps the road that you can get trapped in that role also.

It could be a role of me not being good enough, of me as a failure, of me as the great one. Then you relate to other humans through the role. You reduce them because you're imposing then other mental images onto the humans that you relate through your own story and your own role.

You impose another role and another, an image mind made self on the other person. Begins with a simple thing as meeting a shopkeeper, a waiter in a restaurant. You're going to a store, not to the man in the store or the woman, unless he or she is already going beyond that.

You probably are a customer. To you, he's the store assistant and you both want something from each other. You're not meeting.

You want the present moment in which you're meeting is a means to an end because you want to buy something, you want to get a good price. He wants you to sell you something. He wants you to use it for what he wants.

So yeah, he's meeting a customer and you are meeting a store assistant. No human beings. And then you behave according to the respective roles.

Just one tiny example. And you never meet. It's a pity.

Two humans are there and they never meet. Beyond their roles. Beyond their conditioned selves.

And so even that is a little missed opportunity. But imagine people living together and never really meeting. Families, married couples.

After 20 years, you're not meeting the other human anymore at breakfast table. You're meeting your conception of the other person. Last time you saw them was 15 years ago.

And so life becomes stale and lifeless. And then you do the same to other humans with you have formed already opinions about them. For years, you've carried the image of who they are.

And you meet your opinion of the other person. You meet your image of the other person. They might, sometimes it happens that the other person changes completely.

And this may have happened to some of you. You changed completely through the old consciousness, the old conditioned beginning to dissolve. And it's possible that nobody noticed in your family people you've been knowing for many years because they carry so much the mental image of you that they cannot, when they meet you, that's who they see.

And you have, it happened to me once. I went, there was this total inner transformation. And then I saw a person I hadn't seen in a few years.

And he said, oh, you haven't changed at all. If so, it's space. Give them space.

But first you have to give yourself space. Allow this moment to be. That's the key also to transformation in human relationships.

Very problematic, human relationships. I believe it was Ram Dass who said, human relationships are the sadhana, which means spiritual practice for the West. It was also Ram Dass who said, if you think you're so enlightened, go and spend a week with your parents.

And it's good that one is challenged through human relationships, because if you are not challenged, the patterns that are inside you, many of them might be dormant. You could only, certain patterns may still be there, but many you wouldn't see. It's through the challenges of things going wrong, so to speak, not going according to expectation, things no longer being in their proper place where they should be, things shifting around you.

Somebody wrote this book, *Who Moved My Cheese?* I haven't read it, but it must be about that. And something that comes very powerfully into human relationships is what, through so many thousands of years of not being who you are, being trapped in a limited conditioned identity and creating so much suffering out of that delusion, that suffering left traces in each human being, that suffering weighs heavily on the planet as the collective field of human pain, that suffering you can sense, sometimes in some places you can feel it almost in the air, that so much suffering created by human beings over millennia, and there's no human being on this planet who doesn't come into this life already with their share of human suffering, the heaviness of human pain.

I wouldn't be surprised if one day they found that in the DNA there's a certain amount of the enormous amount of data. There's also pain that is passed on genetically and in other ways. So humans carry what I have called the pain body, old, genetic, and personal, although ultimately nothing is personal, but let's just use it conventionally, pain from your lifetime, emotional pain, leaves behind traces, energy fields.

They come together. And the genetic pain that is already there that every human comes into this world with, that grows through childhood, through the pain suffered in childhood. The pain body as an emotional entity, each human being carries that.

And when I call it entity, there's nothing strange about it, and I'm not channeling anything here, although it's not in the convention. Many spirit guides call people entity, but this is not channeled in the conventional sense. It just comes from consciousness.

When I call the pain body entity, there's nothing spooky about it. One could say that every thought that you think is a life form. It has being, it has an existence, it's an energy field.

As such, it's a life form, not material, but semi-material. It's a thought, and it has, you know, some thoughts get lodged in people's minds for years. There are some thoughts that take possession, they become part of the thought bundle of self, and they get lodged in there and won't budge.

This is, you know exactly how things are, which means you're being possessed by a thought. This is, I know exactly how it is. That's how it is.

That's, you don't even say, I believe. I know this is how it is. This is how they are.

That's how, so some thoughts live there for years, and other thoughts are passing thoughts. They come, dissolve again. Other thoughts come, dissolve.

They are born out of the field of consciousness. And when you identify with a thought completely, you could say you are born into the thought. This is rebirth.

Your sense of self is in it. And each time a new thought comes, you completely identify with the next thought that comes into your mind. And every time, because your self is in each thought, in a wider sense, you are reborn into the thought when you identify with it completely.

That is the deeper meaning of the Buddhist term rebirth. So the Buddhists ask, I want to say, I want to reach the end of the cycle of rebirth. And when you study Buddhism, sometimes you read the text and it sounds very abstract, and you don't see how immediate the truth of rebirth is.

And there's no need to spend another 20 lifetimes before you can come to the end of rebirth. The question is, are you being reborn at this moment into another thought stream, which means complete identification with it? Are you being reborn into the pain body, which means are you completely identifying with the old pain, emotional pain that you carry inside you?

That's rebirth. And the end of rebirth is not to be identified with it as a self or a me. And so to see how the old pain is an emotional entity, just like a thought, except that this entity tends to be there, can be there throughout your lifetime, and things get added to it.

And you see how that pain body entity, that field of emotion is not always on the surface. You don't always notice it. To see how sometimes in your life, it goes away for periods of time, it's dormant, and you don't feel pain, at least not deep pain.

To see how periodically you go through the experience of intense pain in whatever form, whether it be anger, sadness, heaviness, fear, whatever form the pain takes, how periodically some slight, relatively insignificant triggers sometimes bring up an enormous amount of pain reaction. And how the emotion of pain gets linked into your thought structure, the structure of the self, which in itself is mad enough. It has its dysfunctional ways of keeping alive, as we've seen, how it needs its enemies, how it needs, it feels so incomplete that it always looks for more to add to itself, how it denies what is and makes it into a means to an end.

It lives for the next moment because the next moment will give it the more in which I can complete myself. All the structure of the self, what people perceive as a personal problem in their lives, not real, I think it's the structure of the human mind-made self that is the problem in their lives. The rest is interchangeable.

And so that is painful in itself and it creates further pain, but that gets linked up with the old emotion that people carry that periodically needs to feed on the experience of more pain. That is what the pain body needs to do, that humans carry, because it's a little entity. And periodically it wakes up and says, I want more, more pain.

And then it looks around, it begins to move. It looks through your eyes, the emotion, then you're looking, it's no longer spacious. You're looking becomes emotional and an emotion looks through.

There's nothing wrong with emotion except when it becomes a self. So the emotion looks through your eyes, looking for trouble. And so as somebody once described it, you could say, well, some people live like that.

They are in the grip of pain body 80% of the time, it happens. Somebody once described a person like that, a grievance looking for a cause. And of course there are many causes you can find to be angry about, sad about in this world.

And it's easy. And in your relationships and about yourself, when you look at the story of me, you only start thinking about the story of me and you start getting anxious or resentful or angry or sad. And if the pain body, it's time to awaken, the pain body will then move and become linked to your thought processes.

The emotion becomes linked with your thought processes. The emotion of pain, which ultimately is not you, it is human pain, becomes you, it becomes personal. It becomes part of the story of me, which then becomes amplified, which it was already painful even before the pain body awakened.

But when the pain body awakens, the story of me becomes amplified in its energy and becomes a very unhappy one, big drama. So the pain body will begin to feed on your thought processes because your thinking will reflect the energy field of pain body. The emotion then controls the thought processes.

So the work, so the egoic self, the mind made self, the pain body really is an aspect, an essential aspect of the mind made self. They work together and they are really one. And so the pain body periodically needs to feed on the experience of further pain.

And it will use your thought processes on the one hand to do that. The thoughts become very negative, self-destructive or destructive of others. Whether the thoughts are predominantly directed towards yourself or towards others, this just depends on the makeup of how your pain body works with your mind that varies from person to person.

But usually what is the case is that you believe that a certain situation that is part of the story that you're thinking about, that is part of your identity, you believe that the pain is caused by this, this and this, that person or the situation I'm in, the place I'm at, what happened to me. So it's not recognized as human pain that flows into a story and energizes the story and feeds on the thought. Every thought is an energy field and it feeds the emotion that corresponds to its vibrational frequency.

And you can, this is not an abstract thing. You can just, any self-observation will tell you that when you are in the grip of that, this is what happens when your thought processes go. Or whatever you then interpret, it was whatever you interpreted was already a distortion even without the pain body being active because you were looking at it through the conditioned mind.

But what you interpret once the pain body has moved into your conditioned mind and is amplifying the energy of that, whatever you interpret, any situation, any other human being in your life or your partner or whatever, will be a complete distortion because you will see life around you through the emotional pain that you feel and interpret the mind and interpret it through that. It will be a total distortion. This is already, you go a little bit further and it's called insanity.

Only a little bit further. And it's just complete. Then you, if it's fear, you might interpret a person's innocent behavior as threatening.

And that's already, take it a little bit further and it's called paranoia. Only a little bit more. Still basically the same.

And it's just one example of complete misinterpretation. So you inhabit your own fantasy world of pain and then it uses other people. It wants reactions from your partner, especially if you have one.

The experience of further pain coming back through enacting drama in your relationship.

Any excuse will do so that the pain body can experience more pain in the relationship. So it will provoke, attack, do whatever it knows will cause the other person to react.

Give me a, come on, give me a reaction. And usually it happens. And if it's not a partner, it might do it to somebody else at work.

Come on. Even if you can't find anybody because you're trapped in your car, the pain body is very active. It will try to pull another driver into the drama.

And if they knew what was happening, of course they don't know because they're so identified with it, they would know within themselves they are driving and just waiting for something to get in their way or not go fast enough. And then they can draw another driver into the pain body drama. And if that driver is unconscious enough, he or she will cooperate and it works.

They will feed. And if the other person also happens to have a pain body that is in the active period rather than the dormant period, they will meet. They might even get out of their car and the pain body is having a wonderful time.

Now, if you have few relationships, if you say, I'm not having any more human relationships relationships are so problematic that I want to do no more, no more relationships for me. I've suffered so much. I've been through hell.

And you will remember that John Paul Sartre, the philosopher said, hell is other people. And he say, I know exactly what he means. And I refuse to engage in relationships.

And so you sit alone in your room. Maybe you're making money through your computer or something. Or you still meet a few people that as abstractions on the screen.

What is your name? My name is. So the pain body will be feeding on your mind.

That's enough. It'll find enough food there because when the pain body moves from dormant to active, it will move into your thoughts. And then you will sit there brooding or being angry about all these dreadful unconscious people in the world.

So, how do we get out of that which has such enormous momentum? It is collective human pain. With an enormous momentum in everyone.

How do we get out of that? Don't even try to get out. The good news is just see it.

You remember the one lesson really here is to see how powerful it is. The simple act of giving attention, just attention, directing the light of consciousness, which is attention, onto it. This is looking, not labeling, but just looking.

And in the same way, when you feel the arising of emotional pain, you look, not with the eyes. You feel it. You sense it.

And you bring an awareness to it. And really another way of putting that is you allow this moment to be as it is. And if this moment means the arising of pain, emotional pain in you, that is what is at this moment.

And if you said, I don't want to feel this pain, you're creating more pain. Or if you say, I should be beyond this by now, that's more pain and more conflict. But simply, whatever it is, allow it to be, notice it.

So there it is. The fear, my pain body consists to a large extent of very enormous fear, like panic almost, with shaking. So I know what that feels like.

I remember it. And in my case, as it's usually when people are unconscious, the fear became fearful thinking. And so there was the vicious link between thinking and pain body.

But now, if you can be with the fear, not even label it as fear, perhaps, just be with what you feel there, half semi-physical, it'll have a physical component too. The body may be doing something. There may be a contraction, which you sense.

There may be a shaking, or if it's anger, it may feel like fire, raging fire inside you. There it is. And you simply, you can't argue with it.

It's there. And so you allow it. And you look.

Looking and allowing go together. You cannot really look at it internally if you don't, and looking doesn't mean you analyze. Simply look at the emotion, feel it, as almost a physical manifestation, an energy manifestation.

That's what it is. It may be trapped energy. It may be raging energy with some form of energy.

It has some form. And there it is. So by simply allowing it to be, it becomes depersonalized.

Not that you deny it, but the self, the illusion of self, of me, comes out of, taken out of the pain. And you begin to realize, not conceptually, but through its true realization that who you are is to be found in the looking, not in that which appears, but in who is looking, the space, the awareness, the presence, the witnessing presence. You are the witness.

And you see the pain. You feel it. No need to label it even.

It's just there. It is. That means the pain is not using your thought processes anymore.

It's not feeding on your mind. The link is cut between emotion and thought processes. Emotion is seen directly.

That is the end of the pain body masquerading as a self, a me. And that is how the vicious circle is broken. Otherwise, the vicious circle remains and you are forced to reenact the old pain again and again and recreate it in your life through situations.

So, and so the realization comes that karma, what the East called karma, which people usually think is to do with things that happen to me, things that happen to you are a tiny aspect of karma, maybe 10%. 90% of karma is your unconscious reactions to what happens. And a large part of that is the pain body.

So the pain body amplifies what happens, distorts it and creates drama out of it. It can do that with simple situations. I can often see it how people get angry with me because I cannot respond to everybody.

There's too much, so many letters come in as I don't still read them. It is wonderful to see, but then people expect, I wrote to you four weeks ago and you still have not even acknowledged my letter. They don't realize that there are 3,000 other letters, but it becomes personalized.

And there's pain flows into a relatively insignificant event that is nothing to do with this incident, it's old pain. Going back to childhood, perhaps not being acknowledged and going back beyond childhood into old human pain. And so, but they don't see the simple, the neutral event and their reaction to the event through pain, they become one.

Events are neutral, but people, as long as you're unconscious, you mix up your reaction with a neutral event. I managed, I mentioned before saying, he let me down. You're already constructing a story out of a neutral event.

And he promised me something and then he didn't give it to me, that's the fact. But especially if the pain body comes in, that's not enough. The pain, you will react to the fact through the pain.

You will react to the fact through the mind made entity which needs to be right. So can you imagine these two getting going together, really one getting together, the old pain that wants more pain and the mind made self that needs to be right and therefore needs to make somebody else wrong. So he did something to me.

A big drama develops out of that. And you don't, you miss the simplicity of things that there is without the story at this moment. Either he's here or he's not here.

He calls me, he doesn't call me, it's fine. Whatever the demands that are placed, you mentioned earlier, go. They don't understand, he doesn't understand me.

He should, but he doesn't, it's painful. You could have a lot of pain reaction because your father doesn't understand you. A big drama, what difference does it make?

No difference. Why not allow him not to understand you at this moment or Thanksgiving dinner, sit there. Haven't you, you're still not, you haven't found a good job yet.

You still haven't made money. You're still engaged in all that spiritual nonsense, wasting your time. Allow him to, nothing personal, just certain belief systems and mental positions.

And then you can sense who that being is underneath the belief systems and mental positions. Because you've, in yourself, you've gone beyond that. And then you meet your father who doesn't understand you.

And you have then the screen of belief systems and mental positions. And you don't mistake that screen for who he is. That is the true meaning of forgiveness.

In which you realize there's nothing to forgive. There's simply human unconsciousness, it's collective. And so to be able to look beyond that screen in another person, which you can only do if you've gone beyond that screen of mental positions and story in yourself, that is the transformation of human relationships.

That is liberating. You free yourself and you free him. The only freedom is freedom from identification with mind.

And so that's the opportunity in every encounter. Are you interpreting the encounter through the condition patterns in your mind, including the pain body? Are you thereby feeding those patterns in the other person?

Or are you able to allow human unconsciousness to be there because that's the evolutionary stage that humans are at on this planet. Yes, we are moving out of it. We are still trapped, half humans are half trapped in it and half out of it.

It's like coming out of an egg that's broken. The chicken is emerging, we're still half in the egg and half out. The shell of ego has given way and it's a birth.

One could almost say a new being is arising on the planet, but don't make too many concepts out of that. It's a new, almost a new species is arising, but be very careful when I say that because the mind may be looking for something to identify with. And then it might say, think of itself as a new species.

Although when I say that there is a truth in that, but when you get trapped in a concept, you can easily notice that by noticing the unconscious mind movement that we call comparison, because then you'll be looking and saying, is he part of the new species or not? And you will feel superior. That is a sign that mind has come in and you have a new concept of yourself because any feeling of superiority means there's comparison, there's this ego, and there's a new concept.

But yes, a new species, it is very much like that. And it's time for that to happen. That's why it's happening.

We've had precursors before, humans who have already pointed the way, but never on a large scale hasn't happened. This is the first time because it has to happen. So the truth is so simple that it doesn't need to be memorized.

Words have happened here today, not memorable, only as little pointers, not as explanations, only pointers. Pointers to a deeper dimension of consciousness in yourself. If that dimension were not already arising in you, the pointers would be completely meaningless.

Their truth would not be recognized. It's only because the truth is already in you of unconditioned consciousness that the pointers can be recognized and something within you is recognized. Yes, because you know that already.

So there's nothing outside of you that can give it to you. Little pointers can be helpful and that's all. And increasingly, you will become an agent of transformation as you move out into this world.

Because as the new consciousness begins to operate in you, through you, whoever you come into contact with will become affected by that. Even if you don't say anything about it, because the greatest transformative power is to be there as space, not as somebody, but as space. That is the simple truth.

And in this conference, many pointers will be given, perhaps very different ones, but the core truth is that they all will all point you ultimately to that moment of stillness, the stillness that has been here throughout the afternoon underneath the words, in between the words. The stillness that is the space within you and the space that ultimately is who you are.